UNITED EVANGELICAL

TWICE A MONTH

Action

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

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APRIL 15, 1956

"National Family Week"
Will Be Widely Observed
In the Churches May 6-13 (p. 7)

OFFICIAL NAE ORGAN

Readers Say—

An Unbiased Report

To the Editor:

I have been given a copy of your *Coming Great Church* (see page 16) and deem it an answer to my prayers. I have had the general information it contains for some time but needed to have the splendid documentation your brochure contains. Thank you for giving us this unbiased, well-written report on the Evanston Assembly of the World Council of Churches. I am procuring copies, red-penciling them and getting them into the hands of key people in as many localities as I can. May it go far in letting people know what is being done to undermine evangelical Christianity.

MRS. GLENDON E. DAVIS

Cincinnati, Ohio.

One of Many

To the Editor:

Thank you for giving us Dr. Glenn L. Archer's article, "The Vatican's Bid for Power" (*Action*, March 15). I feel this message should be scattered far and wide. Can you send me a bundle of reprints for distribution? Let me know the price.

W. C. ANDERSON

Miller, Kan.

[EDITOR'S NOTE: We have no reprints of this excellent article. You might write Dr. Archer at the headquarters of Protestants and Other Americans United, 1633 Massachusetts Avenue, N. W., Washington 6, D. C., for this and other valuable literature on the Separation of Church and State.]

"Akin to Suicide"

To the Editor:

I agree on your appraisement of the McCarran-Walter Immigration Act, as I believe it is in line with patriotic Christian duty.

I disagree with President Eisenhower on his request for modification and his plan of increasing the numbers who are clamoring to come in. The all-out demand for a change does not come from the yet strong Anglo-Saxon Christian element of our country which had their background in northern and western Europe, but chiefly from the element which came from southern Europe and mostly from Italy and Rome. Here is Mr. Eisenhower's plan for change: At present the quota system gives Britain 65,000. Britain however, sent only about 8,000 and that proportion would be somewhat similar for western and northern European lands. The Administration proposal is to transfer these unused quotas to many, many thousands who are clamoring to come in, mostly from Italy and Greece.

Here at home we have thousands of distressed poverty-stricken and diseased souls, many of them depending on free food handouts and without jobs. Refugees coming are sponsored by responsible individuals or organizations who are to place them where they can make a living and often times American citizens are thus displaced. There is no valid reason, religious or otherwise, that we should continue to be the world's melting pot, and to further the process seems akin to American suicide.

JOHN W. HOLMES

Carnegie, Pa.

A Vain and Foolish Quest

To the Editor:

The feverish urge to recognize and establish relationships with organizations within Communist countries continues with accelerated tempo.

Many church delegations visited Russia during the past year, and some of them returned with reports that are intended to enhance and quicken religious inter-communication. Dr. Eugene Carson Blake, president of the National Council of Churches (USA), and an eight-member delegation visited Russia in March in the effort to "increase mutual understanding." The delegation included the Lutheran leader—Dr. Franklin C. Fry of the United Lutheran Church, and president of the Executive Committee of the World Council of Churches. Dr. Fry recently concluded a tour of churches in the Australian Continent in the company of Communist Professor Joseph Hromadka of Czechoslavakia, and other British and American theologians connected with the World Council of Churches.

Another American church leader, Dr. Reuben K. Youngdahl of Minneapolis, recently returned from a twelve-day stay in Russia and, according to the press, he reported that the much-heralded "Soviet religious upsurge" is of doubtful authenticity. He said that most of the churches in Moscow were full, but that today there are only 57 churches serving a population of eight million, which at one time was served by 550 churches. One of Dr. Youngdahl's observations is that "Communism and Christianity are just not compatible."

The National Council of Churches and the World Council of Churches are zealously working to establish relationships with the church in China, which naturally will be the Communist-sponsored church. We expect to soon hear of an American delegation of churchmen setting out to visit that nation. China's current program for winning friends is the invitation of foreign delegations to visit the country. These delegations are sponsored and largely financed by the Cultural, Educational and Religious Bureau of the Peking Government. The government decides what the visitors may see—"the projects which are intended to impress the guests with the Government's strength and stability and reasonable friendliness."

How long are we American Christians going to continue this vain and foolish quest for peace on the flimsy basis of a Red Christianity(?) bound and gagged by communistic, atheistic and despotic controls?

THOMAS I. LEE

Minneapolis, Minn.

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Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

IMPORTANT NOTICE TO OUR READERS

With the March 1 issue of Action Magazine, we began a change over of our addressing system which will result in better service to you and more efficient operation of our Circulation Department. We wish all of this could be accomplished quickly and smoothly but we know that it will take several weeks and that some errors may occur. Your cooperation will be a real help to us, especially as follows:

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2. In case of address change, send the address label from your magazine and the new address. Allow six weeks for change of address.

3. Renewal notices now will be inserted in the magazine rather than sent by mail. Use the envelope provided when it appears in your copy to renew your subscription promptly so that you will not miss a single issue.

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Presidential Address, Cleveland NAE Convention ---

The Church: Edifying Itself in Love

HENRY H. SAVAGE

President, National Association of Evangelicals

SOMEONE has said, "Men fight for freedom; then they begin to accumulate laws to take it away from themselves."

No student of the Bible can deny the fact that the Lord Jesus Christ never used coercion, and never sanctioned coercion, in compelling any system of belief. He very dramatically presented the warning as to the final result of unbelief, or erroneous belief. But the "whosoever wills" of the Gospel establishes the divine right of "The Freedom of the Conscience."

Cruel, inquisitorial methods have been used in the past, and are still prevalent in some countries, seeking to coerce and to compel uniform religious beliefs and practices. The Church, professedly accepting the blessed promise of the Lord to the effect, "If the Son therefore shall make you free, ye shall be free indeed": (John 8:36) has, nevertheless, whenever it has gained sufficient prestige and power, too often begun to accumulate laws, traditions and practices which tend to take away this freedom.

Although in the United States and Canada, inquisitorial methods of physical coercion are very rare, yet there has been an increasing type of evangelical inquisition that is even worse. Physical coercion can primarily, only hurt the body. Coercion based upon bitter criticism, character assassination and caustic denunciation of those who do not subscribe in the most nonessential details with the inquisitors' views, makes the modern day evangelical inquisition even more to be feared. I wonder if all Baptists have "horns," blunted a little by so much use, perhaps, but still horns, such as I have been accused of wearing? I wonder if all Assemblies of God members are merely "emotional exhibitionists" as some seem to think? I wonder if all Presbyterians are simply "refrigerated intellectuals" as some would indicate? Or I wonder if there is an evangelical and fundamental basic position that far outweighs all surface differences, that needs to be emphasized so as to answer the request of the Greeks, "Sir: we would see Jesus" (John 12:21).

I have chosen as my text for this message, a text that was suggested by Dr. William McRoberts of Toronto, Canada, taken from the fourth chapter of Ephesians. I shall read verses eleven through sixteen from the Williams translation:

And he has given some men to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers, for the immediate equipment of God's people for the work of service, for the ultimate building up of the body of Christ, until we all attain to unity in faith, and to perfect knowledge of the Son of God, namely, to a mature manhood and to a perfect measure of Christ's moral stature; so that we may not be babes any longer, or like sailors tossed about and driven around with every wind of doctrine by the trickery of men through their cunning in inventing new methods of error. But on the other hand, we shall go on holding to the truth and in love growing up into perfect union with him, that is, Christ Himself who is the Head. For it is under His direction that the whole body is perfectly adjusted and united by every joint that furnishes its supplies; and by the proper functioning of each particular part there is brought about *the growing of the body for its building up in love."*

According to these verses, it is the will of God that the whole body, which is the Church of the firstborn (Heb. 12:23), should, in love, be growing up into perfect union with Him, and should be becoming perfectly adjusted and united by every joint that furnishes its supplies. Certain functions of the Church, then, revolve around certain denominations, or fellowships, or agencies, that are here called "joints."

These verses are especially significant to the National Association of Evangelicals, not only in regard to the matters that are emphasized, but also in regard to the secondary matters that are omitted. It would not be tactful nor ethical for me in addressing an interdenominational gathering to call attention to any of these omissions. You can discover them for yourselves.

It is ethical for me, however, to call to your attention that the whole body is not adjusted and united through the operation of one joint. There are a number of joints in the body, each one of which supplies the operative focalpoint about which certain muscles and tendons carry on their work; but these joints are not providing a focalpoint around which diametrically opposed muscles and tendons can operate.

I wrote to *Life* magazine after their issue on the subject of Christianity. I made the following comment: "I want to thank you for . . . . . the boxed in quotation from the recent book by the Rev. Dr. James S. Stewart, *A Faith to Proclaim**. The necessity of making evangelization the very center and circumference of Church activity is exactly the position of the National Association of Evangelicals. The National Association of Evangelicals does not believe in the ecumenicity of organization, but does devoutly believe in the ecumenicity of service, the service which consists of preaching Jesus Christ and Him crucified to a world lost in trespasses and sins."

Now what did Dr. Stewart write? Here are a few sentences:

Today as never before there is being laid upon the heart and conscience of the Church the burden of evangelism. —There is no place today for a Church that is not aflame with the Spirit who is the Lord and Giver of life, nor any value in a theology which is not pas-

* Harper and Brothers

sionately missionary. If there throbs through the Church the vitality of a living union with Christ (and apart from this the Church has no claim to exist, no right to preach, it is merely cumbering the ground) if the Church can indeed say, 'It is not I who live, it is Christ who lives in me,' then the dark demonic forces of the age have met their match. ...A Church that knows its Lord and is possessed by its Gospel cannot but propagate creatively the life that it has found. A Christian who is taking his faith seriously cannot but evangelize."

In other words, if every joint in the spiritual body is ordering its particular functions to centralize and specialize in the propagation of the Gospel, then there is the unity for which the Lord prayed, and there is an organic fellowship that glories in being "laborers together with God."

In further harmony with this body truth, I, personally, do not believe that anyone can be an independent, unattached, unrelated believer. There is no occasion for boasting in saying, "I'm just a Christian: I'm not a member of any Church." What kind of a monstrosity would a body be with a lot of isolated members hanging separately from the head? Body truth demands cooperative functioning.

But, if this organic relationship is necessary for individual Christians, the same conclusion must be reached for Churches. Hence, I do not believe that an independent, unattached, unrelated Church is fulfilling the plans of God Almighty. That, too, is a monstrosity.

But what about these Church groups: denominations, fellowships, associations, or whatever you may call them? Can they fulfill God's plans if attached, and unrelated? What about the material body? The fingers are attached to the hand: the hand is attached to the arm: the arm is attached to the body: and the body is attached to the head. Personally, I do not care much for the popular folk song about Ezekiel's bones, but there is a lot of spiritual truth connected with it, nevertheless.

In his book, *Life Together,* Dietrich Bonhoeffer bases his conclusions on Psalm 133:1, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" He then makes the following comment:

Christianity means community through Jesus Christ. No Christian community is more nor less than this. Whether it be a brief, single encounter, or the daily fellowship of years, Christian community is only this: *We belong to one another only through and in Jesus Christ.* (Italics not in original). What does this mean? It means, first, that a Christian needs others because of Jesus Christ. It means, second, that a Christian comes to others only through Jesus Christ. It means, third, that in Jesus Christ we have been chosen from eternity, accepted in time, and united for eternity, Now Christians can live with one another in peace; they can love and serve one another; they can become one. But they continue to do so only by way of Jesus Christ. Only in Jesus Christ are we one, only through Him are we bound together. To eternity, He remains the one Mediator.

Now we should be ready to state a principle that should and *must* direct evangelical cooperation. This principle is two-fold:

1. Within the framework of the Gospel, *true evangelicals cannot believe in isolationism.* Those who are members of the body of Christ, are, whether they like it or not, members one of another. And to be in harmony with God's Word, evangelicals must cooperate in matters that affect the welfare of the whole body. Not to cooperate is to be disobedient. For some individual Christian, or individual Church, or individual group of Churches to put themselves in some pigeon hole and refuse to recognize that there are others serving the same Lord, is to bring schism in the body, and this is *unscriptural.*

2. Within the framework of the Gospel, *true evangelicals also cannot believe in a hard and fast regimentation.* "There are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all" (I Cor. 12:5-6). The glorious truth of the priesthood of the believer makes it mandatory that we recognize the fact that God has not intended that we should all be patterned in the same mold.

With this two-fold principle in mind, let us examine the evangelical approach to some of the problems of today. Remember that this is not an official pronouncement of the views of the National Association of Evangelicals in regard to these matters. It is strictly a personal pronouncement, but it is in harmony with sentiments that I have discovered, as President of the NAE, from New York to California.

Now, Problem One: *What is the evangelical attitude toward Labor Unions?* Evangelicals have been accused of by-passing the problem, and of making no official declaration regarding it. May I say that we believe in them, because we do not believe in *isolationism.* Where there is a common problem, it should be met by *cooperation.* The evils of the past that necessitated the organization of Labor Unions proves that fact conclusively.

But, on the other hand, true evangelicals do not believe in *regimentation.* Evangelicals believe that personal incentive should never be crushed, and that individuals should be encouraged to individualistic expression, whether in the use of native abilities, or in the development of personal ambitions. Where the laboring man is denied this right, we believe he is denied the proper use of his God given talents.

What is the evangelical attitude toward government? I recognize the fact that there are evangelicals who do not believe a Christian should take part in politics, yet for those who do believe in it, such can say, "We do not believe in *isolationism.*" We believe that every Christian, in conformity with his own conscience, should interest himself or herself in good government in whatsoever way such conscience would direct.

But on the other hand, evangelicals do not believe in *regimentation.* We do not believe that the National Government should usurp State's rights, or individual rights, that are outside the principles of a national democracy. In the past, the rugged individualism of our fathers overcame problems that we now depend upon the national government to overcome. In a democracy, such tendencies are dangerous. Personally, I am a staunch "Republocrat," and I still believe that individual worth supersedes party loyalty.

What is the evangelical view concerning Roman Catholicism? Again, let us apply our two-fold principle. We do not believe in *isolationism.* No true evangelical would ever countenance any attempt to keep those who favor accepting the dictates of Rome, rather than the "Thus saith the Lord" of the Bible, from unitedly propagating their false tenets. True evangelicals, as we said in the beginning, do not uphold the idea of coercion.

On the other hand, evangelicals do not believe in *regimentation,* and as long as Rome permits her agents to perpetuate the spirit of the Dark Ages in Spain and Colombia, as well as in a great number of other places, attempting to force everyone into their religious quagmire, then we know that the spirit of Roman Catholicism is *anti-*Christian. Many say that the murders, persecutions, property destruction, etc., of these Roman Catholic countries are perpetuated by local Church authorities and are not in harmony with the Catholic ideology. All we can say to that is a question, "Then why does not the Pope publicly disclaim these atrocities and rebuke these authorities?

With the increasing pressure that Rome is applying to our American government to obtain financial grants

(Continued on page 12)

Action EDITORIAL

JAMES DeFOREST MURCH, Editor

Editorial Offices: United Evangelical Action, 111 East Fourth Street, Cincinnati 2, Ohio, U.S.A.

Graham and New York

Billy Graham is coming to New York in 1957 for a full-scale evangelistic crusade. The masses will hear him gladly, but right now the "liberals" and the reactionary "fundamentalists" are doing everything in their power to pour cold water on this noble venture for God.

Christianity and Crisis, edited by liberal theologians Reinhold Niebuhr and John C. Bennett, blasted at Billy the other day. They said he is a "personable, modest and appealing" sort of fellow who has certain "dramatic and demagogic gifts" wedded to "a rather obscurantist version of the Christian faith." This is their way of saying that Billy is a theological and sociological "babe in the woods" who still believes that the Bible is the Word of God, that men are sinners who need a Saviour and that God can save to the uttermost those who believe on His name. *Christianity and Crisis* goes on to say—

> He will constantly present the "Christian message" to an entire metropolitan center. This is of course a Babylon, whose "sins" invite the denunciations of any "prophet." But the question is whether the prophet is able to discern the real sins of such a Babylon, or to appreciate the virtues of such a vast conglomerate community in which all peoples and racial stocks live in comparative brotherhood . . .
>
> The embarrassment of a Graham campaign will be heightened by the fact that the Protestant People are very much in a minority in this Babylon. The Catholics and Jews outnumber the Protestants, and there are, besides, a great number of secularized Jews and Gentiles, who have some vague connection with a traditional faith but who cannot simply be put into the category of the "godless" who must be reclaimed . . . Not only will Graham's "message" be unable to reach these people at any significant point . . . but the Graham revival will acutally accentuate every prejudice which the modern "enlightened," but morally sensitive, man may have against religion. . .

We are not worried about the power of the Gospel of Jesus Christ, as set forth in the Holy Scriptures, to save sinners. That is exactly what it will do if Billy will preach it in New York City with the same courage and faithfulness which have characterized his ministry thus far. There can scarcely be more opposition to it than there was in Jerusalem when Peter preached it two thousand years ago and had 3,000 converts in a single day. The learned theologians of that city were not on the Pentecost campaign committee and failed completely to lend their influence to Peter and the other fishermen on the team. We predict Billy and God will get along allright in New York and that this modern Babylon will be a better place to live when the crusade is over.

We think this young prophet of God may even be able to do a good work without the prayers and the support of the reactionary, isolationist "fundamentalists" but we have a word for them:

> We live in a world in which evangelical Christians must be "all things to all men" that by this means we may "save some." We have to eat with "publicans and sinners" and do business with "tax collectors." Occasionally we should meet with "Nicodemuses" and "Apolloses" who need to be "taught the way of the Lord more perfectly" under cover of night or in most "improper" places. We might even be caught praying with a member of another communion that is in the Council of Churches, in a union meeting called to promote a revival and save sinners. Putting Christ first in our lives might even get us in jail as it did Paul and Peter and John. Suppose our own brethren criticize us for our venturesome faith? If we are true to the Word and are seeking only to do our Master's will, we shall be blessed and be a blessing to others.

We rather expect the Niebuhrs and the Bennetts to oppose a campaign to save sinners, but when Bible-believing, Christ-honoring people oppose such a good work we are chagrined and troubled in soul. You who are called Christians and rest in the truth and make your boast of God, and know His will, and approve the things that are excellent—being instructed in the Holy Scriptures—and are confident that you are guides to the blind, lights to them that are in darkness, instructors of the foolish, teachers of babes, who have the form of knowledge and the correct theological explanation of all sound doctrine—how can you look Christ in the face and refuse to work with those whose object is to save the lost and bring Christ in new power to those who are following afar off?

As for us and our house we shall pray earnestly that God will guide and bless Billy Graham and all who work with him in their great faith undertaking for New York City.

NAE Convention Report

We are glad to present in this issue President Henry H. Savage's significant address at the Cleveland Convention of the National Association of Evangelicals. Because of printing and mailing schedules we will not be able to carry a report of the convention until our May 15 issue. As we write, everything points to a great season of refreshing and to reports of real progress.

African Offertory

Our Christian brethren in Africa often shame us by their superior faith and practice. For instance, they are almost all tithers. They have little money, but they give of whatever they possess.

One of our missionaries sends this song which is frequently used as a hymn of dedication for offerings:

> You gave us our beans, O heavenly Father,
> With joy we bring some back to you.
> You gave us our corn, O heavenly Father,
> With joy we bring some back to you.
> You gave us our peanuts, heavenly Father,
> With joy we bring some back to you.
> You gave us money, heavenly Father,
> With joy we bring some back to you.
> You gave us everything, heavenly Father,
> With joy we bring some back to you.

It has the true African rhythm and harmony and the true Christian spirit.

Draft Regulation Change

Selective Service registrants are now seeing draft pressures applied in somewhat different directions, although the changes in procedure are being made without much fanfare. Men between 26 and 35 who are still technically available, and fathers under 26, are now breathing easier.

The executive order signed by President Eisenhower went into effect last February, but the actual changes in procedure are quietly taking place under the surface. Draft boards across the country are now calling the older non-fathers under 26 years of age, before calling the fathers and the men whose draft elgibility has been extended to the age of 35.

The executive order also granted authority to a state director to transfer a registrant from one local board to another when he "deems such a transfer necessary in order to assure equitable administration of the Selective Service Law." Selective Service officials in Washington have stated, however, that "only in very rare instances" will this portion of the regulations be brought into effect. A registrant would have to convince a state director that for some reason his local board could not be expected to grant a fair and unbiased decision in classifying his case, whereupon the state director would have the authority to transfer the case to another board, probably the board in the adjoining geographic area of jurisdiction.

The main provisions of the executive order have brought Selective Service procedures more in line with the new military reserve program. Defense officials had frowned on building the reserve program around a considerable percentage of men who, under previous procedures, would have been between thirty and forty years of age before completing their reserve obligations.

The new regulations provide that registrants be called in the following order:

(1) Delinquents who have attained the age of 19 years in order of their dates of birth with the oldest being selected first.

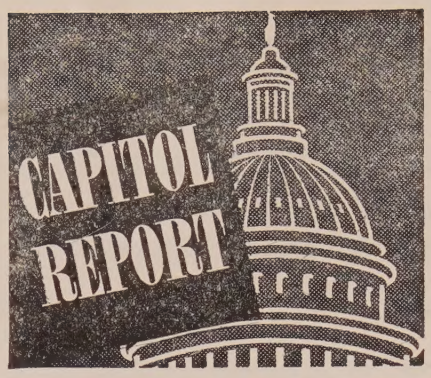
(2) Volunteers who have not attained the age of 26 years in the sequence in which they have volunteered for induction.

(3) Nonvolunteers who have attained the age of 19 years and have not attained the age of 26 years and who do not have a child or children with whom they maintain a bona fide family relationship in their homes, in the order of their dates of birth with the oldest being selected first.

(4) Nonvolunteers who have attained the age of 19 years and have not attained the age of 26 years and who have a child or children with whom they maintain a bona fide family relationship in their homes, in the order of their dates of birth with the oldest being selected first.

(5) Nonvolunteers who have attained the age of 26 years in the order of their dates of birth with the youngest being selected first.

(6) Nonvolunteers who have attained the age of 18 years and 6 months and have not attained the age of 19 years in the order of their dates of birth with the oldest being selected first.



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Cable Address: EFMANAE
Phone: NAtional 8-7911

Amendment Change

A revised version of the proposed Bricker amendment to the USA Constitution has been the subject of extensive consideration among Washington political and legislative leaders. The Bricker amendment was previously studied by the USA Senate on several occasions. Three years ago it was taken to the floor of the Senate and was defeated by only one vote.

The object of the amendment is to guarantee that the treaty-making powers of the executive branch of government will not be used or misused, to enact binding international obligations with provisions which would conflict with the Constitution in the area of domestic national affairs. The Eisenhower administration had opposed previous drafts of the Bricker amendment on the grounds that it would "limit the treaty making powers of the President."

Widescale support for the Bricker amendment has been forth-coming from organizations which oppose the "internationalist" trend in world politics. Such organizations contend that it is the object of the extreme internationalists to surrender some of the sovereign powers of the U. S. government to international organizations, particularly the United Nations.

The most recent draft of the proposed amendment, a somewhat "watered down" version, has also failed to gain the support of the Eisenhower administration. The objection of the executive branch has been raised on the basis of three words which, the administration maintains, could be subject to various legal interpretations.

Notable support for the Bricker amendment has been forthcoming from such organizations as the American Legion and the American Bar Association, which organization assisted in the most recent draft of the amendment. Opposition has come from labor organizations, from the National Council of Churches, and one or two other religious organizations.

Not Yet . . .

The two interstate commerce committees on Capitol Hill have given a passing nod to proposed legislation which would ban the interstate transportation of liquor advertising, but that is all. Hearings have been held on both sides of the Capitol, but neither of the committees has taken any action in executive sessions to get the proposed legislation moved out onto the floors of the House and Senate.

Evangelicals and temperance leaders across the nation have long shown their keen interest in regard to liquor advertising legislation. Over a period of some eight years the Senate committee has held four hearings on the advertising bills, while the House has had only two hearings plus an investigation which was effective in keeping the hard liquor advertisers from using radio and television.

Sources close to the legislation scene in Washington feel that it will be necessary to eliminate newspaper advertising from the bill in order to gain any chance of passage by Congress. Temperance leaders have given indication that they feel that newspaper advertising is the least dangerous of all, and that they would be willing to see it taken out of the bill in order to get the measure through Congress.

It is generally recognized, however, that the liquor advertising bills stand little chance of enactment without a great deal of pressure from the grass roots. Letters, telegrams and personal approaches to legislators are extremely effective in bringing members of Congress to serious consideration of the will of their constituency.

In the Senate, the following are members of the interstate and foreign commerce committee: Senators: Warren G. Magnuson, of Washington; John O. Pastore, of Rhode Island; A. S. Mike Monroney, of Oklahoma; George A. Smathers, of Florida; Price Daniel, of Texas; Sam J. Ervin, Jr., of North Carolina; Alan Bible of Nevada; Strom Thurmond, of South Carolina; John W. Bricker, of Ohio; Andrew F. Schoeppel, of Kansas; John M. Butler, of Maryland; Charles E. Potter, of Michigan; James H. Duff, of Pennsylvania; William A. Purtell, of Connecticut; Frederick G. Payne, of Maine.

In the House, the members of the interstate and foreign commerce committee are as follows: Congressmen: J. Percy Priest, of Tennessee; Oren Harris, of Arkansas; Arthur G. Klein, of New York; William T. Granaham, of Pennsylvania; F. Ertel Carlyle, of North Carolina; John Bell Williams, of Mississippi; Peter F. Mack, Jr., of Illinois; Kenneth A. Roberts, of Alabama; Morgan M. Moulder, of Missouri; Harley O. Staggers, of West Virginia; Isidore Dollinger, of New York; Walter Rogers, of Texas; Martin Dies, of Texas; Samuel N. Friede, of Maryland; John James Flynt, Jr., of Georgia; Torbert H. Macdonald, of Massachusetts; Don Hayworth, of Michigan; Charles A. Wolverton, of New Jersey;

(Continued on page 11)

EVANGELICAL NEWSFRONT

RNS AND E/P REPORTS ● UEA CORRESPONDENCE

—UNITED ACTION—

Northwest Region Reports Encouraging NAE Growth

PORTLAND, Ore.—Local and city Evangelical Fellowships are organized in over twenty-five cities of the Northwest Region of the National Association of Evangelicals and are carrying on aggressive programs including prayer conferences, Sunday School conventions, city-wide evangelistic crusades, Christian Day School and High School programs. Other Christian activities to challenge the evangelical youth include Bible Clubs in schools, youth rallies, Senior formal banquets to offset the Senior "proms," opposition to compulsory dance instruction in public schools and newspaper advertising setting forth what Protestants believe.

Rev. Wilmer N. Brown, regional director, says, "Every community has its own local problems and we encourage a program of evangelical action at the grass-roots level among the evangelical pastors and laymen that meets all needs. Many new areas are asking for NAE fellowships to be organized. We are endeavoring to meet these requests as fast as possible. We believe there should be at least one hundred organized fellowships in the Northwest Region in the next few years. In some areas, an organized telephone contact and personal correspondence has been made by laymen urging the local pastors to undergird NAE in prayer and financial support. To encourage individual churches to include NAE in the budget or to take a special offering during the year for NAE, an official NAE pin has been given to each pastor cooperating in this program. This has proven very fruitful in securing financial undergirding as well as new interest in the program of NAE. Our ministerial mailing list includes approximately 2,000 ministers and over 4,000 laymen."

The *Evangelical Voice of the Northwest Region,* a news bulletin, has been published every other month.

In the field of relief the Northwest Region has been working under the direction of the World Relief Commission during the past year. There have been over 60,000 pounds of clothing collected to bring relief to those less fortunate in other lands.

A pictorial presentation "Evangelicals in Action" has been widely used in field work. It tells the thrilling story of the world ministry of the NAE. Slides show how Communism, Roman Catholicism, and liberalism are threatening the evangelical folks. Included in the presentation are devastating scenes behind the Iron Curtain, the Bamboo Curtain, and the Purple Curtain; persecution and destruction in South America; functions of the various commissions and affiliates of the NAE and how they are meeting the needs of the hour.

Where to Find

Denominations 10
Inter-Church 7
Personalia 11
Public Affairs 7
United Action 7
Youth 9

—INTER-CHURCH—

Red Church Leaders Entertain Americans

MOSCOW—Nine American church officials arrived here in March for a ten-day visit during which they sought to establish friendly contacts with Christian leaders of the Soviet Union.

Their trip was sponsored by the National Council of Churches at the invitation of Patriarch Alexei of Moscow, head of the Russian Orthodox Church. Dr. Eugene Carson Blake of Philadelphia, Council president, headed the group. The visit will be returned in June by a Russian Orthodox delegation.

First item on the Moscow agenda was a Sunday theatrical performance.

After the group was taken to lush quarters in Sovietskaya Hotel, usually reserved for the most important official delegations, they were whisked off to a performance of "The Bronze Horseman" at the Bolshoi Theatre. Some members of the American group appeared a bit embarrassed at finding themselves in such surroundings on a Sunday, particularly during Lent, but Dr. Roswell P. Barnes, associate general secretary of the National Council, said it was a case of having to "when in Rome, do as the Romans do."

The conversations took place at the residence of Patriarch Alexei of Moscow. Although the head of the Orthodox Church did not participate. Conferees were the nine-men deputation of American churchmen and Metropolitan Nikolai of Krutitsky and Kolomna, second-ranking official of the Moscow Patriarchate, who acted as spokesman.

It is reported that the Americans rejected the Soviet contention that the Communist-sponsored World Peace Council, supported by the Russian Orthodox Church, represented all genuinely peace-loving forces of the world. However, they made clear their approval of peaceful co-existence.

A summary of the National Council of Churches' views for establishing and maintaining peace was presented by Dr. Walter W. Van Kirk, executive director of its Department of International Affairs. "The churches of Christ in the United States of America," he said, "vigorously support policies designed to establish peace with justice throughout the world." Dr. Van Kirk pledged that the American churches will do their utmost to "keep alive the hopes engendered by the Geneva Conference of the heads of State and to forge between the people of the Soviet Union and the United States a bond of enduring friendship." He added that USA churches are "steadfast in their support of the United Nations . . . (and) again and again have called on the government of the United States to keep open the doors of international negotiations."

Afterward, there was a wider conference of church leaders dealing with religious conditions in both nations. The Russian Orthodox Church was represented at this conversation by Bishop Sergei of Leningrad; Nikolai F. Kolchitsky, chief administrator of the Patiarchate; Archpriest Konstantin I. Ruzhitsky, rector of Moscow Theological Academy; and two lesser officials. Rev. Jacob I. Zhidkov, president of the All-Soviet Council of Evangelical Christians and Alexander V. Karev, the Council's secretary general, represented the Baptists. The Lutherans were represented by Archbishops Gustav Turs of the Evangelical Lutheran Church of Latvia, and Yan Kiivit of the Evangelical Church of Estonia; and the Armenian Orthodox Church by Bishop Varnau and Professor Danelian.

NATIONAL FAMILY WEEK

National Family Week will be observed May 6-13.

The theme this year is, "Building With the Bible in the Home." Churches promoting this special week should endeavor to get the entire family into Sunday school and enlist them in daily Bible reading and prayer together.

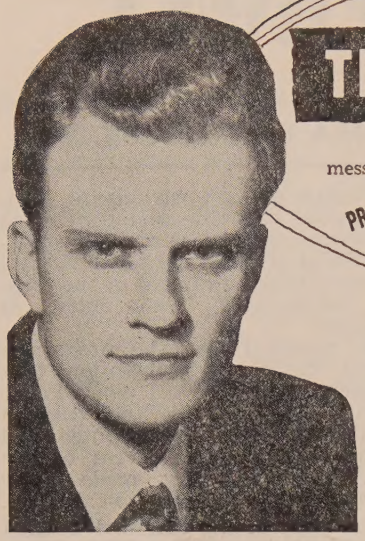
Church bulletins ($1.25 per C), tips for pastors and superintendents, and postcards are available to the churches. Send requests to National Sunday School Association, 542 South Dearborn Street, Chicago 5, Illinois.

—PUBLIC AFFAIRS—

Tenn. Supreme Court Okehs Bible Reading

NASHVILLE, Tenn.—(RNS)—The State Supreme Court upheld the constitutionality of a statute requiring public school teachers to read a Bible selection at the opening of school each day.

Chief Justice A. B. Neil said such reading when done without comment does not violate either the state or federal Constitution.



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The constitutionality of the law had been challenged by Philip M. Carden, a Nashville newsman, in a suit against the Nashville School Board. He appealed to the Supreme Court after the Davidson County Chancery Court dismissed his case last October.

Mr. Carden said he would carry the case to the United States Supreme Court if he can raise the necessary funds.

"I plan to carry the case as far as I am able," he said.

The journalist charged in the suit that school reading of the Bible is "embarrassing and offensive" to him and his children because it is contrary to their religious beliefs and principles and in violation of their constitutional rights.

He said he had no formal church affiliation at the time the suit was filed but has since been attending services at a Unitarian church. Four Tennessee Unitarian groups submitted briefs in support of Mr. Carden's suit while it was before the Supreme Court.

Protestants Object As Governor Okehs Liquor

DENVER—(R N S)—Governor Edwin C. Johnson "reluctantly" signed special legislation, over the strong objections of Protestant churchmen, changing the state liquor code to permit issuance of a license to a new hotel being built adjacent to Denver University's downtown campus by the New York real estate firm of Webb & Knapp.

The measure amends a code provision barring licenses within 500 feet of schools by limiting the restriction to their principal campuses. The downtown Denver University campus is a secondary one.

The fight for a veto was led by the Colorado Interchurch Temperance Union, the Colorado Association of Evangelicals and Colorado Methodists.

The governor said he was signing the bill reluctantly because he had hoped the legislature "would protect Colorado churches from the mad encroachment of alcoholic emporiums . . ."

Ridiculing of Religion In Schools to Be Probed

MUSKEGON, Mich.—(RNS)—A study of alleged "intimidation and embarrassment" of some Muskegon County school children because of their religious beliefs was voted by the Greater Muskegon Pastors' Conference.

Rev. Henry VanRaalte, president, was authorized to appoint a committee to conduct the investigation. Conference members charged that some public school teachers have ridiculed religious teaching in the classroom.

Pastors cited instances in which grade and high school students were embarrassed when they hesitated to do things required in class but frowned upon by their churches. One of the major complaints concerned dancing, which several pastors said was compulsory in gymnastics classes even though it was contrary to the beliefs of some students.

The committee also will seek rescheduling of Wednesday evening

school activities to allow area young people to attend church services on that evening. Such a re-scheduling was approved by school officials some time ago, but the pastors charged that other school employees were "not sympathetic to the church program."

A Conference spokesman said "our national education pattern has reached the point where any religious thought is banned from the schools and all of a sudden they are completely ignoring the churches."

YOUTH

Annual YFC Convention Speakers Are Announced

WHEATON, Ill.—Evangelist Billy Graham will head the roster of speakers at the annual convention of Youth for Christ International, to be held at Winona Lake, Indiana, July 1 to 15. Other well-known evangelists slated to speak are Bob Cook, Jack Shuler, Bob Pierce, T. W. Wilson, Cedric Sears, Jack Cochrane, Carl Bihl, Joe Weatherly, Sam Wolgemuth, and Bob Savage.

The new teen-age dramatic film "Seventeen," produced by Youth for Christ, will be premiered during the convention. Another highlight will be the national high-school Bible quiz contests, and the national finals of the teen-age speaking and musical talent contests. Thousands of teen-agers now are participating in local rally Bible quizzes and talent contests, later to compete in regional finals in hopes of winning the right to compete in the national finals at Winona Lake.

ral Film Awards amed by Foundation

PHILADELPHIA, Pa.—(E/P)—The Sixth Annual Film Awards by the National Evangelical Film Foundation have been announced by Harry G. Bristow, founder and director of Christian Youth Cinema, Philadelphia. Top award went to Bob Jones University for its motion picture, "Wine of Morning."

Other award-winners: Most timely, "The Master's Face" (Gospel Films, Inc.); Missionary, "Trail's End" (Vision, Inc.); Home missionary, "Indian American" (Cathedral Films, Inc.); Scientific, "Time and Eternity" (Moody Institute of Science); Children's film, "Flying Straight" (Family Films, Inc.); Documentary, "My Right and My Cause" (American Bible Society); Educational, "Mixed Marriage" (Good News Productions for Pro-Ca Information); Bible story interpretation, "Challenge of Faith" (Cathedral Films, Inc.); Faith in action, "Miracle of Love" (Family Films, Inc.).

"Wine of Morning" earned three additional awards: (1) Al Carter was named Best Actor of the Year; (2) Katherine Stenholm was selected Director of the Year; (3) Bob Jones University won the coveted Producer of the Year honor.

Awards, including placques and a "Christian Oscar," will be presented in the Christian Youth Cinema auditorium during ninth anniversary ceremonies, May 11. NEFF is sponsored by CYC.

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DENOMINATIONS

Minneapolis Chosen As Lutheran Headquarters

CHICAGO—(N L C)—Minneapolis was chosen over Chicago as national headquarters of "The American Lutheran Church" to be established in 1960 as the outgrowth of current union negotiations between three church bodies.

Minneapolis was the unanimous choice by voice vote of the Joint Union Committee of the three churches—Evangelical Lutheran, American Lutheran and United Evangelical Lutheran—at a two-day meeting here, March 12-13.

The 27-member committee's action was taken after it heard the results of a popular opinion poll in which pastors and congregations of the uniting groups were asked to express their preference between Minneapolis and Chicago.

The poll, it was reported, rolled up a margin of 2.3 to 1 in favor of Minneapolis as "the headquarters and principal place of business" of the proposed new Church which, with some two million members, will be one of the three largest Lutheran bodies in the country.

Of 7,451 ballots cast in the advisory poll, 5,202 or 70 per cent favored Minneapolis, as compared to 2,249 or 30 per cent for Chicago, it was announced by Dr. William L. Young of Columbus, O., secretary of the Joint Union Committee.

119,170 Are Enrolled in Missouri Synod Schools

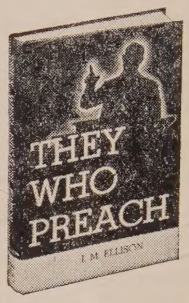
ST. LOUIS, Mo.—Enrollments in North American parochial schools of The Lutheran Church-Missouri Synod stand at 119,170, according to A. C. Stellhorn, the synod's secretary of schools.

The pupils are registered in 1,195 schools, and are taught by 3,975 teachers.

During the 1954-55 school year, 112,988 pupils were enrolled in 1,177 Missouri Synod schools, and taught by 3,725 teachers.

The latest figures give the Missouri Synod 37.1 per cent of the total num-

THEY WHO PREACH



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In *They Who Preach,* released March 15, a noted Negro educator and pastor shares with preachers helpful ideas concerning the art of preaching.

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ber of parish schools conducted within North American Protestantism, 3,217. The synod's schools represent 82.7 per cent of all Lutheran schools, which number 1,444.

Dr. Stellhorn commented that non-public elementary schools enroll about 12.7 per cent of all pupils in the United States. He said that the USA Office of Education and the Census Bureau have reported that between 1948 and 1954 enrollment in private and parochial schools increased at a rate more than twice that of public schools. In the six years, public school enrollment increased by 14 per cent, while enrollment in private and parochial schools rose 36 per cent.

PERSONALIA

A. L. Goodrich, editor of *The Baptist Record,* Mississippi state paper, passed to his reward March 21. Dr. Goodrich built the circulation of the *Record* from 4,000 to nearly 100,000. He was three times president of the Southern Baptist Press Association and was active in the Evangelical Press Association.

Raymond Buker, for twelve years foreign secretary of the Conservative Baptist Foreign Mission Society, has been appointed professor of missions at Conservative Baptist Theological Seminary, Denver, Colo.

Milo Rediger, vice president and academic dean at Taylor University, has been elected a member of the North Central Committee on Liberal Arts Education which makes policy for that activity of the NCAC.

Felix Runquist, pastor of Robbinsdale Baptist Church, Minneapolis, Minn., has accepted the call to be field director of the Inter-mountain (Wyoming-Montana) Conservative Baptist Association.

James T. Rider, who is in his thirtieth year of the pastorate of the Ruggles Street Baptist Church, Boston, Mass., was recently honored as Alumnus-of-the-Year at the annual banquet of Gordon College and Gordon Divinity School. Dr. Rider, who received the Th. B. degree from the College in '27 and the B. D. degree from the Divinity School in '36, was cited for his three decades of service to his alma mater as a trustee, ten of those years as Chairman of the board. He formerly served as assistant pastor of the Tremont Temple Baptist Church.

* * * *

Capitol Report

(Continued from page 6)

Carl Hinshaw, of California; Joseph P. O'Hara, of Minnesota; Robert Hale, of Maine; James I. Dolliver, of Iowa;; John W. Hesselton, of Massachusetts; John B. Bennett, of Michigan; Richard W. Hoffman, of Illinois; John V. Beamer, of Indiana; William L. Springer, of Illinois; Alvin R. Bush, of Pennsylvania; Paul F. Schenck, of Ohio; Joseph L. Carrigg, of Pennsylvania; Steven B. Derounion, of N. Y.

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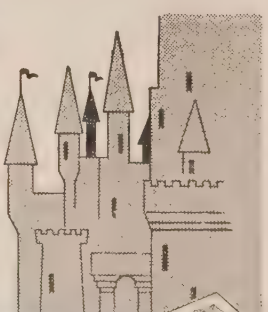

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Presidential Address

(Continued from page 4)

for Church hospitals, Church schools, increased Roman Catholic immigration, and other benefits, there is the ever-increasing threat to one of our basic democratic principles—the separation of Church and State. Allegiance to the Pope is allegiance to a foreign potentate, and this is un-American; such allegiance is also allegiance to a religious demi-god, and this is anti-Christian.

What is the evangelical appraisal of the National Council of Churches? The NAE is criticized by some because we are willing to accept into membership those who are identified to some greater or less degree with the National Council. I would like to repeat a phrase from Dietrich Bonhoeffer: "Now Christians *can* live with one another in peace; they *can* love and serve one another; they *can* become one. But they continue to do so only by way of Jesus Christ. Only in Jesus Christ are we one, only through Him are we bound together."

Now, here is an individual. He loves the Lord Jesus Christ as his Saviour and Lord: and by all of the evidence at hand, he is loved by the Lord Jesus Christ. When he and I get to heaven, imagine my stepping up to him and saying, "While we were upon earth, I refused to have any fellowship with you, but now that we are in heaven, I suppose I will have to." No two people exactly agree, but we believe that where there are those who are united in their love for the Lord Jesus Christ, there is no reason why there should not be *cooperation*: we do not believe in denying those of like common faith the fellowship that is certainly in harmony with the Word of God, even though we may drastically disagree on secondary matters.

Now, what about the National Council of Churches? As stated several times in this message, we do not believe in *regimentation*: we do not believe in what amounts to practically a creedless association in which plans for the future would amalgamate all religions. Of course, the Bible states that such a uniform, religious system will eventually come into existence. It is prophesied in the thirteenth chapter of Revelation where we read, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." This is the wrong kind of ecumenicity for evangelicals.

What is the evangelical answer to Communism? Evangelicals have the *only* answer to Communism. The Bible says, "Put on the whole armour of

God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:11-13).

In the fourteenth chapter of Isaiah, we are told that Satan was the real ruler of Babylon. In the twenty-eighth chapter of Ezekiel, we are told that Satan was the real ruler of Tyre. Certainly, today, Satan is back of the intrigues of the leaders of Communism; he is the instigator of their plot to overthrow Christianity; he is the one who concocts schemes and perpetuates brain washings that no human being could ever devise. Since, then, our real fight is not against the human puppets who compose the Soviet hierarchy, but against the unseen monster who is directing these puppets, then God alone can thwart his plans. Military maneuvers cannot do it; peace conferences cannot achieve it; and the inane mumblings concerning "the intrinsic goodness of man" can never change the leopard's spots.

The Church, the Church of evangelical believers, holds the secret. The Church, the body of Christ, in communion with her Lord and Master, can look to Him to say to Russia, "Thus far shalt thou go *and no farther,*" in her plan of world wide *regimentation.* The most powerful anti-Communist action today, is Bible-believing, born-again Christians on their knees, pleading with God Almighty to stop the Red surge.

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What is the evangelical attachment to other evangelicals? J. B. Phillips in his introduction to the book of Acts says:

No one can read this book without being convinced that there is Someone here at work besides mere human beings. Perhaps because of their very simplicity, perhaps because of their readiness to believe, to obey, to give, to suffer, and if need be to die, the Spirit of God found what surely He must always be seeking—a fellowship of men and women so united in love and faith that He can work in them and through them with the minimum of let or hindrance. Consequently it is a matter of sober historical fact that never before has any small body of ordinary people so moved the world that their enemies could say, with tears of rage in their eyes, that these men "have turned the world upside down."

John Wesley once said:

Orthodoxy, or right opinion, is, at best, a very slender part of religion. Though right tempers cannot subsist without right opinions; yet, right opinions may subsist without right tempers. There may be a right opinion of God without either love, or a right temper toward Him. *Satan is a proof of this.*

James H. McConkey wrote:

"Love beareth all things," that seventh verse of the thirteenth chapter of First Corinthians reads. But the word literally is, "covereth all things." What does that mean? Away down in the depths of the natural human heart is a tendency to uncover the frailties and foibles of our fellow man; to hold them up to the light of day. But that is not love: it is simply this deceitful heart of ours . . . . Are you tempted to uncover the shortcomings of your fellows? Is censoriousness a besetting sin with you? And would you learn the secret of victory over it? The instant you are tempted to uncover another's life remember how God in His grace covered yours with the blood of Jesus Christ.

I believe the greatest need of the evangelicals of the world today is a revival of love; love for the lost; love for one another. A love so strong and passionate that it will result in a more intensive prayer life. A love so strong and passionate that it will thrust forth laborers into the harvest field. A love so strong and passionate that it will burn for those who are lost, as the love of the five martyred missionaries burned for the hated, hunted, heathen Aucas. Yes, a love so strong and passionate that it will make the true evangelical, whether he be a preacher, a merchant, a tourist, or a workman as zealous to propagate the faith once delivered unto the saints, as the average Communist is zealous to propagate his false ideology.

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had been stored away. A wide moat with no bridges was made ready around it. When the Communist commander heard about it, he simply said, "We'll take it." Then he ordered wave after wave of attackers to march forward. As they were killed by gun fire, their bodies fell into the moat until it was full enough for others to cross over and capture the fortress. Is our consecration as complete as the fanaticism of the Communist? Are we willing to so die to the flesh that others may tramp over us, if need be, in order to achieve the victory of the Lord?

I dread to meet some so called "big men" in positions of Christian leadership, because they too often prove themselves to be so small. They are selfish. They partake of the nature of the "jumping cactus" when they imagine that some one is trying to "put something over" on them. How few there are like the mountain goat. When he meets another goat on a precipitous ledge, he immediately lies down so that other goat can walk across him and then they both go on their original way. May God give us more evangelicals like that!

Dr. C. E. Macartney, in commenting on the episode in which the Lord Jesus Christ washed the feet of the disciples, once said:

He took a towel! He might have taken anything that He wanted. He might have taken a sceptre; He might have taken a crown; He might have taken the throne of the world's dominion; He might have taken the sword of a conqueror; but instead of that, the Lord of glory took a towel. Christ did not lower Himself when He stooped to wash the disciples' feet. Never does His stature seem so great as when He bent over their feet. What an example that is to us, and what a rebuke to our strivings, our insistence on our rights, and recognition. Here, too, is the secret of happiness. Men seek far afield for life's blessings, imagine that it must be found in doing some great and unusual thing: but Christ tells us it is found nearer home; anyone can take a towel. Towels are cheap, and so is water; and weary and dusty feet can be found all around us.

Why did not some one else offer to perform that menial task? Because they were too busy arguing as to who was the greatest among them, and who was loved the most by the Lord.

How would you and I measure up in that kind of a test? Too many evangelicals are so arrogant, so bigoted, so like the porcupine. We need the spirit of Him of whom it was said, "When he was reviled, he reviled not again." The world around about us is wanting to see some manifestation of the meek and lowly Jesus.

Why is it that in these trying times

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so many seemingly good men are yet so censorious, so critical, so super sensitive, and so insistent that they are the depositories of the final revelation of the will of God Almighty? It seems that many have missed their calling, because, according to Revelation 12:10, Satan is the accuser of the brethren. According to Romans 8:34, the Lord Jesus Christ is the only One who has a right to condemn, but He is not in the *condemning* business; He's in the *interceding* business. Whose example are you following—the example of Satan or the example of the Lord?

There is a story that has one line in it that does not sound very refined, but it is very much to the point. It seems that a number of years ago a man by the name of Newman Smith wrote a widely read, and very helpful pamphlet entitled, *Come to Jesus.* In a controversy with that great Baptist preacher, Robert Hall, over some religious point, Newman Smith wrote a bitter tirade against Hall, denouncing both Hall and his doctrine, then sent the tirade to a judicious friend of his asking for a fitting title. The friend wrote back as follows, "The title which I suggest for your pamphlet is this, *Go to Hell,* by the author of *Come to Jesus.*"

How can God send a great revival until those who are sufficiently acquainted with His Gospel to pass it on to others, "shall humble themselves, and pray, and seek His face, and turn from their wicked ways" (II Chron. 7:14)? How can the Church grow in spiritual power until it is in a position to be "edifying itself in love?" How can the Lord Jesus Christ be glorified when we are more anxious to pattern others according to our own ideas, than to pattern them after the Lord Himself? Remember that John came to Jesus and said, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us," then Jesus answered by saying, "Forbid him not; for he that is not against us is for us."

The love of which I have been speaking does not require *regimentation.* It is a love proclaiming the unsearchable riches of God's grace, not only in word, but in deed. When we are united in Him, there cannot help but be *cooperation.* To my knowledge, the National Association of Evangelicals has never adopted a slogan. I would like to suggest, *"cooperation* without *regimentation."* I would like to suggest to each of our Commissions that they adopt the same slogan and that we give to the world the evidence that whereas "the world is dying for a little bit of love," the membership of the NAE is ready to supply their need.